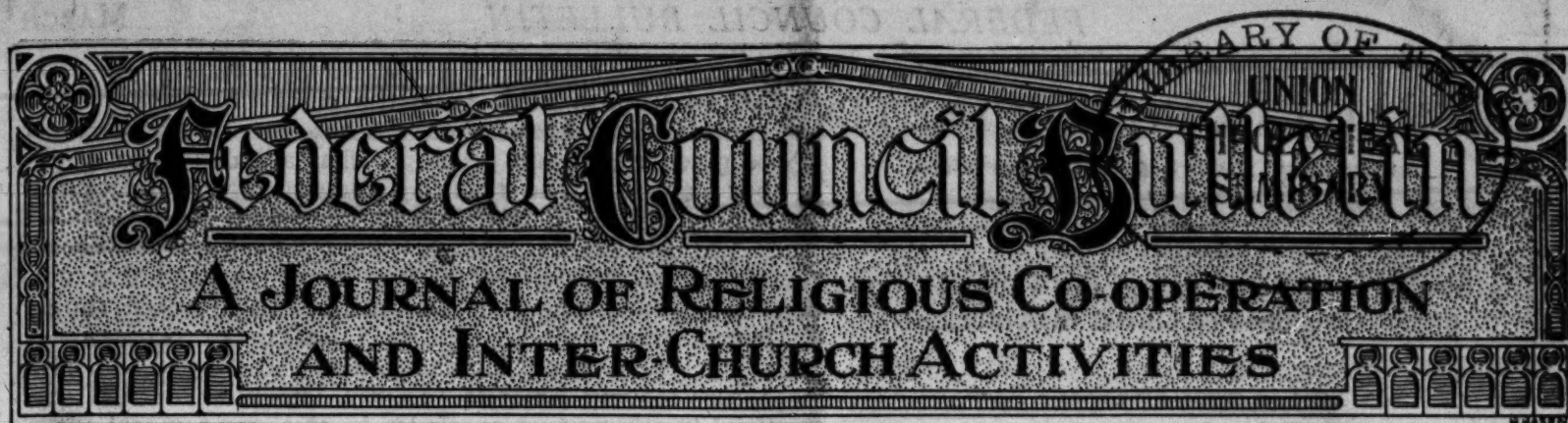


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# FEDERAL COUNCIL BULLETIN

*A Journal of Religious Co-operation  
and Interchurch Activities*

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## The League of Nations

FACE to face with a world in ruins all Christian men and women must be prepared to do their part in laying anew the foundations of a world order upon which can be erected a structure of justice and righteousness and in which shall dwell peace. In a League of Nations we have such a consummation. Although the Central Powers have been defeated, the war is not won and will not be won until such a League is established.

National governments have become so much a part of mankind that it is not easy to formulate a plan that must, in the very nature of the case, limit the sovereignty of all nations and superimpose upon the world the demand for a higher loyalty without raising such serious problems as will demand the best thought and call for the most unselfish devotion to the highest ideals upon the part of men and women of all the nations. The end to be achieved, however, is so great that its accomplishment is of the utmost importance to the future welfare of unborn millions.

There are many questions that cannot be answered and many of the difficulties will be eliminated only by time and the patient trying out of certain forms of co-operation between the nations.

There are two things, however, that the League of Nations must accomplish: First, it must provide the means for repressing the evil-doers among the nations. No matter how just the arrangements may be made there will always be some nation that will seek its own good at the expense of its neighbors. The League must have power enough so that it can force its judgments upon the nations and demand that no nation shall take up arms against its neighbor before it has submitted its case to the Tribunal of the world. The policing of the world by a League of Nations is an important part of its work. Second, the League of Nations must remove those causes which are and always have been fruitful of war. Repression is not enough. Wars usually result from bad economic causes. If we remove these causes we take away the incentive for breaking the peace of the world.

Among the causes are the unjust restrictions upon a nation's development. Nations like individuals must grow. If you put up certain bars that holds them down, the nations are pretty certain to attempt to break those bars and gain freedom. Wells has recently said, that you may just as well try to prevent a suffocating man from breaking a window that opens on to free air as to seek to prevent a nation breaking the peace, when by breaking the peace it can gain the right to grow which is denied it by its stronger and more powerful neighbors.

Nations also must have the right of access to raw materials and access to the seas; and no nation must be given rights and privileges that are denied to neighbor nations. The resulting discontent and friction is almost certain to lead to war.

The League of Nations offers hope that the dream of the prophets of Israel may come true and that universal peace may bless the earth. The Church should leap instantly to the idea of a League of Nations. It alone offers hope for the future. Bishop Gore, just before leaving America recently, lamented the fact that the Church was so apathetic to this great moral ideal. We are face to face with the world's supreme spiritual crisis. All economic, national and political problems must be solved on the basis of a spiritual appeal.

The Church has a great work to do in building the world into a brotherhood and she can go far toward the accomplishment of that task now. Gilbert Murray was right when he said "Civilization must have a League of Nations or perish." The issue is squarely joined. The Church must lift its voice, must cry aloud and spare none. Those who are against a League of Nations are for war. With them are joined those who fatten on war; those who live by war, and those who in the face of the great forces which confront the best in humanity, prattle about difficulties and see only the lions that bar the path and not the heights that are attainable.

The world brotherhood of which Jesus Christ preached and for which he gave his life will be advanced or retarded for humanity just in proportion as the Church rises to this idea of a League of Nations and makes it its own.

HENRY A. ATKINSON.

## Bishop Brent's Visit

THE Rt. Rev. Charles H. Brent, Senior Staff Chaplain at General Headquarters, France, paid a flying visit to this country in February. At a conference at the office of the General War-Time Commission of the Churches, on February 14th, Bishop Brent discussed the problem of an organization for the chaplains in the Army in the light of his experiences with the A. E. F. in France.

The Bishop emphasized the importance of the chaplain being recognized as the final responsible agent for all that pertains to the religion of the army. He expressed the hope that the morale officer would be the chaplain in every instance. He said that he was convinced that the chaplain should head all the activities pertaining to the morale of the men in the army and should be the coördinating authority over the auxiliary agencies. In passing, Bishop Brent commended highly all the auxiliary agencies at work in the present war in the matter of the cooperation they had given the chaplains.

There has been some real difference of opinion as to the position which a chaplain should hold in the army organization, but Bishop Brent, who has had opportunity to study the situation at first hand, said:

"One of the most disabling things in the chaplain's life has been his anomalous position. One of the last cablegrams that General Pershing sent prior to the armistice said that he hoped this injustice would be remedied and remedied speedily. I do not know anything more important now than doing something which will create an organization for the new army. I do not believe that we are going to get good chaplains for the new army unless we do."

Bishop Brent spoke with deep appreciation of the grade of men that had been sent over as chaplains during this war and said that the average of ability and of consecration among them had been high, even for men from the Christian ministry.



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## The Protestant Obligation in France and Belgium

By DR. EDDISON MOSIMAN

THE war has brought us face to face with the greatest epoch in the world's history. "The fortunes of mankind," as President Wilson expressed it in the opening debate before the Peace Delegates in Paris, "are now in the hands of the plain people of the whole world—what you and I think and do, counts."

Protestant Christianity embodies an ideal which must be made to count, not only among its own adherents, but among the mass of mankind.

The field of opportunity that the Committee on Christian Relief in France and Belgium is organized to cover, lies before us also as a field of obligation. There is an American Protestant obligation to France and Belgium. This is not always clearly evident to every one. Some High Churchmen feel that France belongs to the Catholics and that Protestants ought to keep out. Recently a Catholic paper spoke of any Protestant effort in France as proselyting work.

To make clear the Protestant obligation we must take a glance back into the religious history of France and Belgium. Protestantism once flourished in the hearts of Frenchmen and Belgians. It was crushed out of the life of these people by the hand of a tyrant king and Church, because it stood for democracy, freedom and equality; just as in these latter days another tyrant upheld by a military system tried to stamp democracy out of the heart of the world.

While the Reformation was taking place in Germany under Luther, and in Switzerland under Zwingli, a similar movement was taking place in France with John Calvin as the dominating figure. In France the Protestants were known as Huguenots. Huguenot history is intensely interesting and should especially interest us today, for it is the Huguenot Church that has stood for liberty through democracy.

From the year 1535 when an edict to exterminate all heretics was issued, up to the Edict of Toleration, proclaimed in January, 1787, under the influence of LaFayette, the Huguenots en-

dured persecutions and death through thousands of their members, always true to their faith, braving torture to enjoy the worship that upheld them in their trials. Their numbers were scattered, their property reduced to ashes.

After another period of "The Church under the Cross" during the restoration of the monarchy in 1815, when the Catholic Church again became aggressive, to the establishment of the Republic, after the Franco-Prussian War, the persecution of the Protestants came to an end for all time.

Even through the years of their sufferings the Huguenots exerted a considerable influence. The Huguenot emigration changed the character of the continent of Europe. It was a mighty wave that overspread the earth. It brought blessings wherever it went. Into Switzerland, the Netherlands, England and Germany flowed some of the best blood of France. From these countries, especially from Holland and England, the Huguenots came to America.

America owes much to Huguenot influence. Perhaps no single class of immigrants who have come to the shores of America can show so long a list of names honored in her history. It extends from Francis Marion of Revolutionary fame to the late Colonel Roosevelt, whose son Quentin, named after a Huguenot ancestor, recently sacrificed his life in the cause of freedom.

The glorious history of these people quickens our interest. The present condition and needs of French and Belgian Protestantism should stir our sympathies. Their church buildings, caught in the tide of the advancing German horde, have been destroyed to the value of \$400,000. Whole congregations have been scattered, their homes ruined, their fields and gardens ravaged, and their trees cut down. It is even more difficult for the people of France and Belgium to recover from such losses than it would be for us in our country, where we are more accustomed to adjust ourselves to entirely new circumstances. They



have lost many of their pastors and theological students, who have made the supreme sacrifice for the freedom of the world. More than one hundred and fifty of the sons of pastors and missionaries died for France. About one hundred and sixty-five of the French and Belgian pastors were in the invaded regions. Many of them lost all their belongings in the war, including their manuscripts and their books. Not always have even the meager benefits of governmental and Red Cross aid been accorded them. In several instances Protestants have been discriminated against in the distribution of relief funds because of their faith.

But our obligations have to do rather with the things of the spirit than with the things of the body. To fulfill this obligation, we must come to the aid of the Protestant churches and institutions while France and Belgium are in a spirit to receive the message of Protestantism. The field is ripe for a great religious movement. France today is a new France. She is no longer bound to the traditionalism of the past. France loves Freedom. She may seem at times indifferent to the claims of the Church, but she is not anti-religious. No nation that is anti-religious can fight as the French have fought. The spirit of France today is the old Huguenot spirit.

The channel for rendering effective aid to the French and Belgian churches is already provided. In France there is a common committee representing all the churches and religious agencies. To this committee is left the decision as to the distribution of funds. A corresponding committee has been created here: The Committee for Christian Relief in France and Belgium. On this committee are represented the Evangelical denominations of America and their agencies. The Committee has recommended that \$3,000,000 be raised as an emergency fund and sent to France and Belgium by the end of the year 1919.

The American Committee has adopted the policy of simply raising these funds and leaving the matter of distribution to the French and Belgian Committees. A prominent New York minister recently returned from France said: "You let the French spend the money. They will make a franc go as far as you can make a dollar go." Since a franc is only one-fifth of a dollar, this is efficiency raised to the Nth power.

There is much to be done. Damaged churches must be repaired, furnishings replaced; some of the churches must be rebuilt. Whole congregations must be reorganized and shepherded. Hospitals and homes need additional assistance. Sunday School work and work among the young people need support. And the rebuilding can not wait indefinitely for indemnity from the Central Powers, unless the churches are to suffer.

In view of all that France and Belgian suf-

fered, in view of all that we have been spared through their sacrifice, should not the churches of America render at least sufficient financial assistance to restore Protestantism to what it was before the war in so far as money can do this, and give the churches and their agencies a new lease of life? Not as a charity but as a thank-offering to God that our beautiful churches were spared the scourge of war.

Let us raise again the ruins of the Protestant Churches of France and of Belgium and rebuild them as they were in the days of old; let us replenish their treasury so that they may fulfill their mission in their own lands and in the world at large, so that we may thus in part repay the debt we owe the Huguenots of old, who paved the way for a democratic Christianity and a Christianized democracy, to which we owe our American institutions and our American ideals of freedom, democracy and religion.

### How Is Religion Represented in Your Public Library?

THERE are multitudes of books and periodicals that present helpful and constructive answers to the great and ever-recurring spiritual questions. Are these to be found in the reading rooms of the public libraries of your home town or city? If not, whose fault is it?

The propagandists of the various "near religions" are keen on literature. You will find their publications, often under the most attractive guise, in every library and in many other places where men and women congregate. Are you and the other churchmen of your town equally alert and concerned to see that there is always at hand a true and helpful interpretation of the Christian message?

Many earnest workers for social and industrial uplift feel that the Church is careless of their cause. Why not see to it that they have constant access to the great constructive, forward-looking religious journals and magazines? The Religious Publicity Service will, on responsible request, send the Monthly Bulletin of the Federal Council to any public library. Will you see that it and other Christian literature is placed where it will do the most good?

Field Secretary, Rev. Charles O. Gill of the Church and Country Life Commission, gave four addresses at the Farmers' Week of the University of Missouri. The audiences were very large and the response to the modern program of rural church work most encouraging.

The Executive Secretary, Dr. Edmund deS. Brunner, was a speaker at the Farmers' Week at Cornell Agricultural College.





CLEARING AWAY THE WRECKAGE OF A BOMBARDED FRENCH CITY.

"Reconstruction" is no mere figure of speech to these Poilus who are returning to their work after attending a service conducted by Protestant French Army chaplains at the Citadel of Verdun.

### Paris Evangelical Missionary Society

THE Paris Evangelical Missionary Society, which has just completed 90 years of active work for world evangelization, is unique in that it is both undenominational and international. At present a third of the missionary staff of the Society and a third of its subscribers belong to countries outside of France. There are many who desire to show their sympathy and admiration for the courage and faith of the descendants of the Huguenots, who, though a very small body, are seeking to do their part in evangelizing not only their own country, but also the heathen world.

The French Protestants are working with their own French colonies, following with their missions the conquests of the Government, and the advance of their civilization. In many instances they have endured long periods of waiting before they were able to gain permission to enter the field. Even now, the French Sudan, with its thirty million Mohammedans, is closed against their entrance. A small mission established in Senegal on the west coast of Africa, has waited

fifty years for the opening of that territory to its message.

In its seven fields, the Paris Evangelical Missionary Society numbers 63 stations with 432 out stations. Not including the wives of the men who have gone out in answer to the call, are 119 missionaries. There are 1,054 native Christians who have become pastors and teachers; 29,876 pupils in the school, 36,889 communicants in their churches, this extensive work being supported on an annual expenditure of \$190,000. This illustrates again the French frugality, their ability to make a franc do the work of a dollar.

Rev. Daniel Couve, the French army chaplain, who is now in America as the guest of the Federal Council and of the Committee for Christian Relief in France and Belgium, is one of the leading representatives of the Paris Evangelical Missionary Society. Chaplain Couve is presenting the needs and ideals of his Protestant countrymen to the people of America. The work done for France now will return many fold, for as a power in the foreign mission field, she can more than repay the Christian world for the succor given her in this hour of need.



## The Florence Nightingale School of Nursing in France

By GRACE ELLISON

FOR over seventeen years now the teaching of Florence Nightingale has been put into practice at the Maison de Sante Protestante, Bordeaux, and to a woman of British origin, Dr. Anna Hamilton, is due the honor of introducing the work of our great British pioneer into France.

Up till the time of separation of the French Church and State, French nursing had been almost exclusively in the hands of the nuns; but, unfortunately the nuns were allowed to leave France before there was time to train other women to take their place.

It was in the year 1900 that Dr. Anna Hamilton presented, at the University of Montpellier, the most brilliant and complete thesis of the year—a thesis which had taken her three years to write. During the years that she had studied for her medical degree and walked the hospitals at Marseille and Montpellier, she was struck by the unnecessary suffering of the patients, first of all from bad nursing, and, secondly, from being considered as specimens from which students were to learn their profession, rather than as sick and suffering mortals.

Dr. A. Hamilton was born at Florence, the birthplace of Florence Nightingale, and had from an early age read and digested the "Notes on Nursing" and all the writings of Florence Nightingale that she could procure. She was, therefore, soon awake to the many reforms necessary in French hospital life, and particularly to the need of educated women of high moral character to complete the work of the doctors as nurses. Accordingly she chose as the subject of her thesis, "Hospital Nurses," making several journeys to England in order to study the question first-hand and to give chapter and verse for all her statements. The thesis is a history of nursing from the fourth century up to the present day, showing the disadvantage of nursing being in the hands of either nuns or deaconesses; also the faults in the teaching of the existing French lay schools and the French Red Cross. Then it introduces the Florence Nightingale system of nursing as the only system which can give the best results. Naturally the thesis called forth the bitterest criticism from all, Roman Catholics and Protestants alike, also the French Red Cross and the existing nursing schools, and it wounded the *amour-propre* of the French women, who considered they did not require to turn to England to be "taught" to nurse.

Dr. Hamilton, however, set to work to find a hospital where she could introduce the principles of Florence Nightingale, and an opportunity presented itself at the Protestant Hospital, Bordeaux,

where she became and is still the resident doctor and directrice of the Nursing School.

Her task has not been an easy one—no pioneer work is easy—and for many years it was hard to find French women of education who would undertake to become professional nurses, without the protection of the nun's veil to shield them from the criticism to which persons taking up a profession like nursing are exposed, even to-day, in France.

But the work of Dr. Hamilton is becoming known in France as it is known in the United States, and it is gratifying to see the American medical and nursing delegates as they land in Bordeaux come to pay their respects to the founder of the Florence Nightingale nursing in France, and the school whose history occupies thirty pages of Miss Dock's most interesting "History of Nursing."

When Dr. Hamilton first expressed her ideas about nursing, few took the trouble to follow such revolutionary ideas. Now, however, she has had an opportunity of showing what she can do. And not only has she turned her hospital into a hospital that can vie with any of the British hospitals for cleanliness, comfort, and good nursing, but she has trained educated women as first-class nurses.

In 1914 a splendid gift was made through Dr. Hamilton by a lady in Bordeaux. Mlle. Elizabeth Bosc, who, during her lifetime, had taken the keenest interest in the training of nurses, and watched the work gradually extending. On her death, her beautiful house and domain of sixteen acres, with a farm and flowers and fruit trees, were left to the hospital to build a much enlarged hospital school. Mlle. Bosc felt what a necessary work it was to train good nurses, and she wanted to double the number; she felt, also, what a fine thing it would be for the poor of Bordeaux and the foreign sailors, for whom the Protestant Hospital was originally built, to enjoy the fine fresh air and beautiful surroundings of the home she loved. But funds were needed to build the hospital. War broke out and money became very scarce. Yet such a good and necessary work must and will find support. Which country will have the privilege of setting this scheme on foot—Florence Nightingale's native land or the U. S. A., where her teaching is best put into practice?

The professional value of the school is incontestable. Besides the tribute paid by the American experts, Miss Dock and Miss Nutting, we have the opinion of the greatest living nursing expert, Mrs. Bedford Fenwick, who has visited the site



of the future school. She writes: "The work is a wonderful educational work, and it would be of the greatest benefit as a standard of nursing in France. The school should not only be extended, but imitated in other localities, and we imagine no greater work connected with reconstruction than the provision of thoroughly qualified French nurses."

This school and hospital are among the French Protestant institutions to be aided by the three million dollar funds being raised by the Committee on Christian Relief for France and Belgium.

### Climax of the Interchurch Emergency Campaign, Day Observed in New York City Churches

SPECIAL services were held in several New York churches Sunday, February 16, to mark the climax of the Inter-Church Emergency \$10,000,000 campaign.

At the Cathedral of St. John the Divine, where the main service was held, a congregation that filled the edifice to the doors heard Secretary Josephus Daniels, Bishops Greer and McDowell and the Rev. William Adams Brown discuss the opportunities of the Church for after-war service.

Commander Charles Gill, U. S. N., representing Rear Admiral Charles H. Gleaves, was the principal speaker at services at the Brick Presbyterian Church, while evening services were also held in St. Paul's Methodist Episcopal Church, Park Avenue Presbyterian Church and in the Madison Avenue Methodist Episcopal Church.

Secretary Daniels at the Cathedral declared that religion alone abides lastingly in the hearts of men. "This war was a challenge to Christianity," he said. "There are not wanting those whose faith in God has wavered because of the awful slaughter, and some have said this war shows that Christian civilization has failed. That is the superficial view. Christianity has not failed. It alone is the Star of Hope."

Speaking of the peace covenant Secretary Daniels declared that the action of the delegates was an event second only to the declaration of the shepherds of Bethlehem, "We have seen His star in the east and have come to worship Him."

"Our ears have heard the bells ring in a thousand years of peace," said Mr. Daniels.

"Problems of peace must be solved if the churches are to hold what has been accomplished during the war," said Bishop Greer, in introducing the speakers. "Let Christian people make up their minds that it is not an easy task and cannot be fully solved by disjointed and divided Christian effort, but can be achieved only by common, earnest and united effort."

"While a just peace and a League of Nations

are to be welcomed," said Bishop McDowell, "a thing of even greater importance for the future is the work of the combined churches of the world to establish Christianity so strongly that no nation in the future shall be able to interest its people in unjust enterprises."

"The financial aspect of our campaign," said Dr. Brown, "is the least important feature of it. It is the symbol and pledge of a new spirit, the spirit of practical Christianity, that has learned how to agree even while it differs, and found in a common faith and a common task a bond of union strong enough to unite men of different beliefs and different traditions."

Mrs. Theodore Roosevelt, Jr., and Miss Ruth Morgan, recently returned from a year and a half of service in the Y. M. C. A. and the Red Cross in France, spoke at St. Paul's Methodist Church in the evening. Mr. George O. Tamblyn also addressed this meeting on the subject of the significance and purpose of the Emergency Campaign.

Mrs. Roosevelt told how twenty American women in the leave area of Aix-les-Bains supplied recreation and sympathetic comradeship for over twenty thousand soldiers who otherwise would have had no such relaxations while on leave. "To those of us who worked in these centers, and who saw the men during their periods of 'off duty,' when there was very little in the way of military restraint put upon them, the behaviour of our soldiers will be a never ending source of pride. A more decent, self-respecting, finer body of men can not be imagined. The Church in this country has the biggest opportunity in her history. When these men get home they should find a living organization, which will understand and appreciate them."

Miss Morgan told several stories of the extraordinary heroism of American girl workers for the Red Cross, who stayed for weeks under shell fire caring for wounded soldiers in abandoned towns, who nursed cases of small-pox which others would not touch, who searched out information concerning missing or wounded soldiers, and succeeded in bringing together these men and their relations.

Mr. Tamblyn emphasized the tasks that are now before the Church, of turning the enthusiasm in the hearts of the boys into channels of useful service, and that of reconstructing the destroyed churches in the war devastated countries.

The Inter-Church Emergency Campaign has already come to a most successful conclusion in most of the participating denominations. Rev. J. M. S. Isenburg reports that the Reformed Church in the U. S. has considerably exceeded the financial goal set for its drive, and other religious bodies are beginning to send in similarly encouraging news.





A RESIDENCE STREET IN VERDUN.

It is to such homes as these that Protestant soldiers of France and their refugee families are returning.

### President Wilson Expresses Gratitude for the Moral Support of the Church

**T**HE General War-Time Commission of the Churches, in evidence of its support of the President's efforts to secure world peace through the League of Nations, sent the following wireless message to President Wilson on board the George Washington:

"On behalf of the General War-Time Commission of the Churches we welcome you home. We earnestly desire success for your efforts to secure world peace through a League of Nations and to meet the world's need for an established and righteous order of international relationships.

ROBERT E. SPEER, *Chairman*,  
WILLIAM LAWRENCE, *Vice-Chairman*,  
WILLIAM ADAMS BROWN, *Secretary*."

To this message the President replied as follows:

"Robert E. Speer, *Chairman*,  
General War-Time Commission of the Churches, New York.

The message just received from the General War-Time Commission of the Churches has given me the greatest pleasure and encouragement, and I beg that you will express my warmest thanks and gratitude for it.

WOODROW WILSON."

### Religious Liberty for Oppressed Peoples of War Zone

**A**S a practical evidence of their sympathy for the persecuted Christians of the Turkish Empire and for the Jews of Russia, the Federal Council of the Churches of Christ in America has sent the following cablegram to the commission which is representing them in Paris, to be presented to the Peace Conference:

"The Federal Council of the Churches of Christ in America urges upon the American representatives at the Allied Peace Conference the importance of a guarantee of religious liberty in all countries directly or indirectly affected by the decisions of that Conference, believing that such guarantee is a fundamental feature in the program of vital democracy and essential to the peace of the world."

The cablegram was prepared by a special committee composed of Bishop Luther B. Wilson, of the Methodist Episcopal Church; Dr. C. L. Thompson, of the Presbyterian Church; Rev. Howard B. Grose, of Boston, of the Baptist Church, and Rev. F. H. Knubel, of the Lutheran Church.



## Negro Troops Show High Morale

Chaplain Helm Tells of the 372d's Record  
in France

AMONG the several thousand negro troops brought back from France on the Leviathan's last trip were the 371st and 372d Infantry Regiments. Lieutenant Arrington S. Helm, Chaplain of the 372d, who was the first negro chaplain to land with the A. E. F. in France, tells interestingly of the experiences of his comrades in the service. As a regiment they have done conspicuous things, and as individuals many of them have come home with crosses of the Legion of Honor, Military Medals, Distinguished Service crosses, and Croix de Guerre.

The 372d saw most of their active campaigning on the Champagne front, where they have been since June 1, 1918. Out of a maximum regimental enrollment of 3,200 men, there were 450 casualties in the Champagne engagement alone. About eighty of these were fatalities. Following their strenuous experiences near Verdun the regiment was transferred to a less active sector in the Vosges mountains, and here they were stationed when the armistice was signed.

Something of the quality of the morale of the negro troops under fire is indicated in the congratulatory letters sent them by General Guybet and General Garnier Duplesse, and in the French army orders of October 8, in which the corps of which the two regiments were a part was cited as "having given proof during this engagement of the finest qualities of bravery and daring which are the virtues of assaulting troops."

Chaplain Helm feels that the war was an experience immensely worth while for the negro soldiers, and that the horrors they have been through have not brutalized the men, but rather given them a distaste for all war. The experiences of travel, the association with the kindly French people and with soldiers of many races have all had their part in giving these men from our Southland a new and broader outlook on life. They are returning to their former homes with higher capabilities for usefulness than they ever had before.

## Chaplain Couve Speaks in Washington

CHAPLAIN DANIEL COUVE, who is visiting America as a representative of French Protestantism, has recently visited Washington, where he has been cordially received by Government officials and others. He was accompanied by Dr. Charles S. Macfarland, Secretary of the Federal Council of the Churches of Christ in America, who introduced him to the Secretary of War, Assistant Secretary of War, Acting Secretary of State, General Secretary of the

American Red Cross, Vice-President Marshall, and to Mr. Tumulty. He also visited the American Federation of Labor and met its secretary, Mr. Frank Morrison. On one occasion he offered the opening prayer in the United States Senate, and met a number of Senators and Congressmen. He gave two addresses at the convocation of Howard University.

## French President Receives Federal Council's Delegation

LETTERS just received from M. André Monod, Secretary of the Federation of French Protestant Churches, tell of the reception of the Special Commission sent by the Federal Council of the Churches of Christ in America to the Peace Conference in Paris, as well as other prominent American churchmen who were in the city.

Dr. Frank Mason North, Rev. James I. Vance, Dr. Henry Churchill King, Mr. Hamilton Holt, Rt. Rev. James DeWolf Perry, Jr., Rev. William R. Lambuth, Rev. W. W. Pinson, Rev. Chauncey W. Goodrich, and Rev. E. H. Hughes, of the Federal Council's committee, were present. Other members had not arrived or were absent from Paris at the time.

M. Monod writes feelingly of his deep pleasure at seeing the cordial reception accorded this party at a formal dinner given in their honor, upon which occasion they were introduced to Marshal Joffre and President Poincare. The Marshal spoke particularly of the service which the American Protestant Churches will be able to render: He said: "France is in such very great need of everything that whatever you do cannot fail to be of service. The need is especially great in the devastated areas. Soon the people will be returning to their demolished homes, to start life over again. The shock at what they will find will be very great. They will need not merely material assistance. Moral help will be required, for there is bound to be a tendency to let down morally in the face of such great losses and destruction."

The visit to France is being marked by three very significant characteristics: the welcome and courtesy officially given by the Government, the unanimous desire of the deputations to work together in the closest possible harmony and the equally cordial relations which have been established with the existing French Protestant organizations.

M. Monod adds: "An extensive conference with our religious leaders allowed these brethren to get acquainted with our chief concerns and to bring home to us the fraternal message of the American Churches."



## Reorganization Plans of the World Alliance

By REV. HENRY A. ATKINSON, *Secretary*

**T**HE World Alliance for International Friendship is organized through branches in each of the principal countries of the world. At present there are only two organizations that are really functioning; the American Branch and the British Branch. Some efforts have been made to organize the Danes, the Dutch, the French, the Italians, the Norwegians, the Swiss and the Swedish. Before the war there was a branch of the Alliance in Germany.

### Organization:

1. The time has now come when the organization must be carried out into the local community.

2. The World Alliance in America will be organized on a community basis in addition to the denominational and local church basis. The organization will be inter-church and community wide as well as intra-church.

### Membership:

3. In every community where twenty-five or more persons can be secured who are in sympathy with the purposes of the World Alliance and are willing to unite in a Local Alliance, such an Alliance shall be chartered by the national organization.

The minimum membership in any Local Alliance will be twenty-five.

All members shall join by signing the constitution and paying a fee of two dollars or more a year.

### Graded Membership:

4. There shall be seven types of membership recognized by the World Alliance determined by the amount contributed each year to the work of the Alliance:

- |                                 |                 |
|---------------------------------|-----------------|
| (1) Regular membership.....     | \$2.00 per year |
| (2) Sustaining membership.....  | 5.00 per year   |
| (3) Contributing membership.... | 10.00 per year  |
| (4) Subscribing membership....  | 25.00 per year  |
| (5) Honorary membership.....    | 50.00 per year  |
| (6) Life membership.....        | 100.00 per year |
| (7) Patron membership.....      | 500.00 per year |

### Privileges of Membership:

5. Membership in the Local Alliance carries with it membership in the National Organization and all members in the Local Alliance will receive from the national office all the literature, books, bulletins and other publications without extra cost. Membership in the Local Alliance also gives a vote in the meetings of the National Alliance and admission to all sessions, with the exception of the meetings of the Executive Committee. Membership in the National Organization gives representation in the World Organization.

### Officers:

6. The officers of the Local Alliance shall be: A Chairman, a Vice-chairman, a Secretary, a Treasurer and a Business Committee of three members.

7. Of all moneys received by the Local Alliance, 20% shall be retained by the Local Alliance for its current expenses, and 80% sent to the national office for carrying on the world-wide work of the World Alliance.

### Program:

8. (1) The Local Alliance shall be the point of contact between the Local Community and the National Organization. All efforts to reach the community through its churches and through individuals, shall usually function through the Local Alliance. The Local Alliance shall be considered in every place the nucleus for carrying on the propaganda in behalf of a better world-order and better relationships between the different nations.

(2) The Local Alliance shall be a study group. It shall use some constructive course of study or discussion outline each year.

(3) The Local Alliance shall function as the special group in each community charged with the responsibility of educating the community in all matters pertaining to better international relationships and a better world-order. To this end it shall provide at least one course of lectures open to the public, a series of sermons in the different churches. Where possible it shall publish bulletins and in other ways seek to make the ideals of the World Alliance vital and effective in the local community.

(4) Each Local Alliance shall seek out in its community one or more groups of foreign born people and shall become acquainted with them and shall extend to them the best that the community has to offer. It shall make effective such plans of Americanization as will best meet the local needs so that these people in America will receive from the American community what America would do for the nation from which they came.

### Annual Conference:

An Annual Conference will be arranged to be held in some principal city in America, preferably in the month of June. This Conference shall be organized upon the same principles as the National Conference of Charities and Corrections.

Plans for the Conference shall be made early each year and a large and influential committee appointed to put them into effect. The subjects



for consideration, after having been stated by the Committee shall be referred to sub-committees who shall make their report at the time of the Conference, and these reports shall be made the basis of discussion, comment and conference.

The Conference shall last for four days and all the subjects together with the reports and a stenographic record of the discussions shall be submitted to an editorial committee, put into form and issued in a volume which shall be distributed to all members of the World Alliance. Membership in the World Alliance will give membership in the Conference and admission to its sessions. Others than members attending the Conference will pay a fee of \$2.00, upon payment of which they will be entitled to all the privileges of the Conference and will be entitled to a volume of the proceedings. The volumes of the proceedings of these Annual Conferences will be numbered consecutively, and as the years pass will furnish a fund of information and develop a standard literature on the subject of Christian co-operation and fellowship in behalf of better international relations.

The office of the World Alliance is at 70 Fifth Avenue, New York City.

### Committee on Welcoming the Returning Soldiers and Sailors

**I**N ORDER that the churches might express their welcome to the soldiers in some united way, the Federal Council of the Churches of Christ in America, acting jointly with the General War-Time Commission of the Churches, recently appointed a committee to organize such expression. Those appointed to serve on this committee are:

Rev. Nehemiah Boynton, Chairman; Rev. Samuel McCrea Cavert, Secretary; Rev. Alfred Williams Anthony, Major John T. Axton, Rev. William Adams Brown, Rt. Rev. Charles S. Burch, Rev. W. I. Chamberlain, Ernest W. Davenport, Hon. E. F. Eilert, John M. Glenn, Rt. Rev. David H. Greer, Rev. William I. Haven, George Innes, Orrin R. Judd, Alfred R. Kimball, Rev. Frederick H. Knubel, Rev. Albert G. Lawson, Rev. Rivington D. Lord, Rev. Charles S. Macfarland, Rev. William T. Manning, Rev. Alfred E. Marling, Bishop William F. McDowell, Rev. Allan McRossie, Rev. Frank Mason North, Dr. William Jay Schieffelin, Dr. Robert E. Speer, James M. Speers, Wilbur K. Thomas and Bishop Luther B. Wilson.

Two large public services of welcome will be held in the near future, one in Manhattan and the other in Brooklyn. A poster is also being prepared to express in a graphic way the welcome of the Church to the soldiers.

### Peace Standard for Rural Liberty Churches

**T**HE Commission on the Church and Country Life of the Federal Council of the Churches of Christ in America, has issued a peace standard by which Rural Liberty Churches may be designated and appointed. The Rural Liberty Church is a denominational church. It and its pastor are selected on the basis of a service standard.

At the present time it is not possible to say in detail just what the work of Rural Liberty Pastors will be. A piece of machinery is being built up for co-operation between the country church and the agricultural agencies of the Government, which may be used differently in different localities. The pastors of these churches will be the instruments through which their Boards will work for the dissemination of propaganda in their several neighborhoods. The first definite project upon which these pastors are now engaged, is that of finding Supervisors for the boys of the Boys' Working Reserve. It is significant also of the position which this pastor will occupy in his locality that he agrees in accepting the appointment, to act as an interdenominational agent to represent the Commission on the Church and Country Life in assisting any church of any Protestant denomination within his own neighborhood.

President Wilson has endorsed this plan as an addition "most welcome and important to the enterprise of drawing the nation together into a single loyal team of workers for the interests of the nation and of the world."

On the side of the Government, men will be asked to co-operate with the agricultural agencies, perhaps, in organizing, or allowing to be organized in the church, farmers' clubs, and corn and potato clubs for boys along the lines of their natural groups or in assisting the return of soldiers to the land.

On the denominational side, the Boards are planning to give some type of support to the churches and pastors which are finally designated. Just what this will be depends upon conditions within. One denomination, is considering giving an auto to each of its liberty pastors to aid in the development of the field according to the Church and Country Life program.

It is not the idea that this type of work is to supersede or in any way conflict with the usual program of church work, as will be seen from the standard set for the appointment of these churches. The six qualifications for designation as a Rural Liberty Church are: The church must be located in a community in the open country or in a village of less than 2,500 population which has one-half its membership from families actively engaged in farming; must have a pastor



who lives centrally in the community in which he ministers; must be equipped for its ministry by a careful survey of its field; must have a definite program of service including worship and preaching—purposeful pastoral visitation—organized graded Bible School—enlistment and training of leadership—ministry to special groups, boys, men, women, girls, tenants, etc.; adequate provision for recreation and social life; definite, cordial co-operation with other churches of the community; must co-operate with the County Agents, the State and Federal Departments of Agriculture, the Boys' Working Reserve, the Red Cross and similar agencies; must be a church that is active in all concerns of the community, promoting the common interests of all people, especially the problems of education, of social and economic welfare, of health and of home conditions.

### Union Lenten Services in New York City

**P**LANS for union services for the Lenten season in New York City have been perfected by an interdenominational committee of which Dr. Charles Lewis Slattery is chairman and Dr. Charles L. Goodell, secretary. The Committee has issued folders containing a service of praise and silent prayer as well as a list of Bible readings for the forty-six days. By following these suggestions the same hymns will be sung all over the city at the same time, and a common effort be made to study the Word of God.

The Committee suggests that on every Tuesday evening at 8 o'clock, from March 11 to April 7, in each section of the city, in a church which will be chosen by the ministers of the section, the people of the neighborhood meet for the singing of hymns and for silent prayer. It is further pointed out that if the chancel or pulpit remain empty, all may feel that the service is being led by the invisible Christ, in Whom is our unity.

At the Marble Collegiate Church, at Fifth Avenue and 29th Street, on March 17th, at half-past two, there will be a joint service of representatives from many congregations to sing, to pray, and to listen to addresses by Dr. W. D. Mackenzie, of Hartford, and by Bishop Luther B. Wilson of New York.

During Holy Week, Bishop Greer has offered the use of the Cathedral of St. John the Divine for the service of the Christian people of New York. At the afternoon service each day ministers of various communions will preach. On Monday, Dr. Cornelius Woelfkin will be the speaker; on Tuesday, Dr. Chas. E. Jefferson; on Wednesday, Dr. Chas. L. Goodell; and on Friday, Dr. William P. Merrill. On Thursday, Bishop Greer will conduct a communion service.

The program for the Service of Praise and Silent Prayer is divided into six ten minute periods, and is as follows:

(Rising) "Oh, for a Closer Walk with God."

Prayer concerning the unity of all Christian people in the fellowship of the Church of Christ. "The Church's One Foundation."

Prayer that each one may be shown his own special sin or weakness and ask for forgiveness. "My Faith Looks Up to Thee."

Prayer for guidance in the task of making the Nation a happy and righteous home for returning soldiers and for all others.

"Blest Be the Tie that Binds."

Prayer for God's comfort for those who have lost their loved ones in the war or at home.

"Jesus, Lover of My Soul."

Prayer of thanksgiving for all the mercies which God has shown to us as a people, for giving us brave men willing to die that the world might be free, for the noble women who bade them go, for little children, the consolation of all who love them.

"When I Survey the Wondrous Cross."

The Lord's Prayer, all standing, and in unison.

Copies of the full service of praise and silent prayer may be obtained from Dr C. L. Goodell, secretary of the Committee, address 289 Fourth Avenue, New York City, at two dollars a hundred. The list of readings for Lent costs fifty cents a hundred.

### Treatment of Conscientious Objectors Reviewed by the War-Time Commission of the Churches

**I**N response to numerous requests, committees from the General War-Time Commission of the Churches have made a careful study of the attitude of the Government toward the conscientious objectors. In their study of the situation, conference has been had with several groups especially concerned in the question, with the War Department, the Department of Military Morale, and various other authorities. The report as adopted by the Executive Committee of the General War-Time Commission of the Churches is as follows:

"I. It is our firm conviction that no government has made a more serious effort to deal fairly with conscientious objectors and to allow freedom in the exercise of the individual conscience than has the United States in the present war.

"II. It seems clear, however, that a considerable number of men have been treated with undue severity, in a few cases even with brutality, by certain of the military authorities. We are glad to know that the War Department has now taken steps that have relieved the situation. The cases of brutal treatment have been due, in the main, to the policy of certain army officers, who believed the conscientious objectors to be insincere and who held unreasonable and extreme views as to what is required by military discipline.



"III. The great majority of conscientious objectors were declared by the Government after investigation to be honest and sincere in their convictions. The majority also accepted non-combatant service in the army or other work of a non-military character.

"IV. There are at the present time approximately 400 conscientious objectors in the military prisons in the United States, serving sentences of from five to thirty years, including both men who believe all war to be wrong and those who believe this war to have been unjustified. There are also in local jails or Federal prisons several hundred others who have been convicted under the Espionage Act for making statements contrary to the war-policy of the Government.

"V. Now that hostilities have ceased, we believe that these imprisoned conscientious objectors who are beyond question sincere should be granted amnesty at the time of the signing of the Treaty of Peace. After the war is over and the danger of a division is past, the best interests of democracy will not be served by carrying out further punishments against these whose honest convictions differed from the majority during the days of the war. To punish them further in times of peace would set an unwholesome precedent in a nation that has always emphasized the principle of the freedom of individual conscience.

"VI. We believe further that the whole question of the treatment of political offenders in time of war should be reconsidered by Congress under conditions which make an unprejudiced judgment possible, and that a distinction should be made between those whose offence is loyalty to their own conscience, however mistaken the majority may believe that conscience to be, and those who have been guilty of criminal offences."

### Baltimore Churches Form Federation

MORE than 250 ministers and laymen of the Protestant churches of Baltimore, Maryland, met at the City Club recently and formed the Baltimore Federation of Churches. Those present represented fifteen denominations, and over one hundred separate institutions. The meeting was preceded by a dinner during which the keenest interest developed. The Protestant forces of Baltimore have made several previous attempts to co-ordinate their effort, but this is the first time a plan has been submitted to them that seemed possible as a real working power in Baltimore for moral and social betterment of local conditions.

The plan for the formation of the Federation was outlined by the Rev. Roy B. Guild, secretary of the Commission on Inter-Church Federations. Dr. Guild explained the new system as an organization in the churches similar to the Chamber of Commerce in the commercial world. He read,

explained and proposed a constitution which should govern the local organization, which was approved by the representatives without a dissenting vote. This constitution will be presented to the congregations constituting the Federation for their ratification at the earliest opportunity, and when a sufficient number have ratified it, the executive committee will reassemble the council for further action.

"The main object of the Federation," said Dr. Guild, in introducing the plan, "is to have an organization which can enter into the religious and moral problems of the city on an equal footing with all other organizations having the same end in view. By this united effort results which have thus far been beyond the hopes of the most sanguine will be accomplished."

Rev. John McDowell, Pastor of Brown Memorial Presbyterian Church, president of the War Council of Churches in Baltimore, called the meeting which terminated in the acceptance of the proposed Federation. Speaking before the assemblage, Dr. McDowell said: "In the future the Protestant churches of Baltimore will not be mere echoes of voices. A new voice has been formed here this evening, and when it speaks its tones will be unmistakably clear. Through the Federation of Churches we shall see a new religious era taking form in this city, and the mighty problems which the individual church was not powerful enough to solve will melt before the united efforts of the new organization. We have long realized the necessity of concerted action, but this is the first time that the way for this has been shown. Now we shall act."

Temporary headquarters for the Federation have been established at the Central Young Men's Christian Association, under the direction of the Rev. James M. Mullan. Permanent headquarters will be established in the business section of the city at an early date.

At the annual meeting of the Inter-Church Federation of Philadelphia the movement to revise the city charter was indorsed. The following officers were chosen for the new year: President, Rev. C. A. Grammer; Secretary, Rev. William V. Berg; and Treasurer, E. W. Moore.

The Chicago Federation, under the leadership of Dr. Herbert L. Willett, has adopted an "Expansion Program" which calls for a budget of \$32,000.00. Twelve thousand dollars of this budget is to be used for the employment of representatives of Protestant Churches whose work will be to bring the ministry of the Gospel to those who are in public institutions in Chicago and Cook County.



## A New Year for a New World

For the Easter Week of Prayer April 13-20, 1919

*To the Churches of Christ in America and to all people throughout the Nation:*

**W**E live in a new world. Old things pass, better things appear and the nations seek light and larger growth. The team-work of the Nations for the war was superb and Christians now face open doors unsurpassed for number and worth. Compelling desires to be and to do are challenged by plans and purposes more daring than men and women ever before matured. God leads and His will must be done.

In keeping step as one body, to honor Christ and His Kingdom, we are all heartened. Victory began when the allied armies had one General, and it begins for us in city or town, in church or community the day we unite to seek Christ's Captaincy, before we plan or move.

Quickened by the redemption of Jerusalem and the blessing of God upon the Moslem and the Eastern world, our appeal for prayer and praise widens since Jew and Gentile, Eastern and Western are all concerned in the greater aims and hopes for Humanity.

Help us our Father to do Thy will and to follow fully Thy plans and methods. Teach us to think in terms of world-need and establish in righteousness the nations now disordered and confused. Give us courage to tread unfamiliar roads and keep us free from unclean alliances. May the experiences and discipline of today make more worthy the citizenship of tomorrow. Re-ignite our smouldering fires, quicken our spiritual hunger and give us holy unrest with present attainments. May our work be done with deepening desire and joy to the praise of Him who ever lives to intercede for us.

FEDERAL COUNCIL OF THE CHURCHES  
OF CHRIST IN AMERICA.

HUBERT C. HERRING,  
*Acting Chairman of Executive Committee.*

CHARLES S. MACFARLAND,  
*General Secretary.*

### Topics for the Easter Week of Prayer

SUNDAY, APRIL 13.—Sermons on a New Year for a New World.

We have not passed this way before. The New Church Life. Hosannas in the Redeemed City. *Isa. 65: 17-18. John 3: 17. Eph. 2: 13-22.*

MONDAY, APRIL 14.—The New Discovery of Self.  
(*Create in us clean hearts, O God.*)

In confession, thanksgiving and cleansing get new strength for tasks and temptations. Covet a richer personal religious life. Prayer and praise with faith and

zeal bring manifold blessings. Seek a new sense of the worth of prayer; cultivate the habit of praying every day at noon. *Psalms 51: 10-17. Eph. 4: 1-2. I Peter 1: 13-16. Jude 20-21.*

TUESDAY, APRIL 15.—The New Discovery of God. (*I am with you all the days.*)

Exult in the Fatherhood of God. Find Him anew in the grass, the lily and the sparrow, in the immigrant and the child. Crave for every day the quickened sense of God felt during war-days. Loyalty to our Leader as true as soldiers and sailors were to their leaders. Let them read us as living letters of Christ. *Psalms 8. Isa. 45: 20-25. Mat. 5: 16; 23: 8-10. Heb. 2: 10-11.*

WEDNESDAY, APRIL 16.—The New Stewardship.  
(*Stewards of the grace of God.*)

In the Home if Jesus came what would we change? In Business would His presence change employers and employees? In Colleges and Schools; that more men and women may give themselves to His ministry. In getting and spending and giving show that we live not unto ourselves. Add to the generous war-time gifts for the bigger fight to overcome evil with good. *Num. 14: 24; 32: 12. Rom. 12: 9-13. I Cor. 10: 31-32. II Cor. 8: 7.*

THURSDAY, APRIL 17.—The New Passion for Others. (*The love of Christ constrains us.*)

World-wide zeal to give the Gospel to every creature. Prayer for the associations of men and women that build up youth and carry Christ to the poor, the children, the immigrants and the derelicts of society. Church Unity and Co-operation. Higher ideals for town and community made good by the Churches of Christ. To bring in better days. Move from words to work, from sentiment to strategic co-operation. *Isa. 56: 6-8; 58: 6-7. Mat. 9: 35-38. John 17: 22-23. James 2: 15-17.*

FRIDAY, APRIL 18.—The New Sacrifice. (*He gave Himself for us.*)

They who are best do best, for being is the measure of doing. Emulate the men at the front. Share Christ's spirit of self-sacrifice to do the will of God. Walk with Him, not compelled as Simon, but joyously as Paul; if need be, witness as martyrs for Christ. The only fruitful thing is sacrifice; great things come chiefly through great sacrifices. Carry sympathy to wounded soldiers and sailors, to widows and orphans and to the destitute in every land. Bear others' burdens and lift the heavy end of the load. *Psalms 40: 7-8. Isa. 58: 9-11. John 17: 18-19. James 1: 27.*

SATURDAY, APRIL 19.—The New Day for Palestine.

Rejoice with Armenia and Syria and in the redemption of Jerusalem. The New Patriotism. International Justice and Goodwill. The Partnership of Nations. The Commonwealth of the World. *Psalms 122: 1-3. Acts 17: 26-28. Heb. 12: 22-24. Rev. 21: 1-2.*

SUNDAY, APRIL 20.—Sermons on the Resurrection.

Jesus and the Resurrection. Victory through Christ. The King of Glory. The King of Kings. *Luke 1: 32-33. Rev. 11: 15; 12: 10.*



## A Handbook of French and Belgian Protestantism

THE deep interest in the moral welfare of France and Belgium aroused by the war has led to the publication of a new book dealing with the history and work of Protestantism in those lands. A Handbook of French and Belgian Protestantism is being issued by the United Committee for Christian Relief in France and Belgium of the Federal Council of the Churches of Christ in America.

The committee has been fortunate not only in its close and numerous contacts with the churches of France and Belgium during the past two years through the interchange of many visits, but in securing for the work a writer who is a specialist on the subject.

The author of the Handbook, Mrs. Louis Seymour Houghton, of the McAll Mission, is an authority on the subject of which she writes. She has spent many years of study and writing on the history of the Huguenots and the religious movements in France. Dr. Charles S. Macfarland, in his brief introduction to the book, says of her, "No one in America knows better the history of the Huguenot and other Protestant churches in France than she, and no one has entered more deeply into their genius and spirit." He feels that "this service, which is a labor of love on her part, will merit and should receive the gratitude of the Christian churches of America and of France and Belgium."

The purpose of the book, the author herself says, is two-fold: "To give accurate information as to Protestantism in France from the earliest days to the present time; and to inspire American Christians of every denomination with love and reverence for their brethren of France."

The book is conveniently divided into three parts. Part I is devoted to a summary of the history of the Huguenots and Lutherans of France and Belgium since the middle of the fifteenth century. In fact, such a summary of the religious movements constitutes almost a summary of the history of the countries concerned, in the sense that a history of the Reformation, for example, is a history of Europe during the period covered by that movement. The struggle of the churches is the struggle of humanity toward an ideal. Religious freedom goes hand in hand with social and political freedom. France and Belgium have been only today fighting for both, and America has come to the support of moral principles as truly as the Protestants of France came to the support of the principles of freedom of worship in the sixteenth century. And the need for Protestant support is as imperative now as in the days of the Reformation.

Part II of the Handbook is devoted to Twen-

tieth Century French Protestantism, particularly as an influence or power in the world, and its present conditions and needs. There is an excellent chapter also on the Future Task of French Protestantism.

The final portion develops the relations between American and French Protestantism, with statistical and other detail on the American organizations at work for France, and suggestions as to the possibilities that lie in France for American Protestantism in the period of reconstruction.

The Handbook will contain about 200 pages octavo, bound in French blue cloth, and will sell at 75 cents. Copies may be obtained from the Federal Council of the Churches, 105 East 22nd Street, New York, N. Y.

## The New Year Book of the Churches

THE Year Book for 1919 is as comprehensive a directory of all the church bodies as could possibly be compiled in convenient form. All the information contained is carefully arranged and indexed. No minister or church worker can afford to be without it. Order from the Federal Council of the Churches of Christ in America, Room 612, 105 East 22nd Street, New York, N. Y. Price 75 cents.

## Pamphlet on the League of Nations

THE National Committee on the Churches and the Moral Aims of the War has recently published a pamphlet, "League of Nations: Outlines for Discussion," which should be had by all who are interested in the formation of the League. The Outline includes such topics as "The Plan—Its Meaning and Development," "The Framework of the League," "The Immediate Duties of the League," "The League as a Co-operative Enterprise," and "The Price of a League of Nations." The authors of the pamphlet have endeavored to state the most pertinent questions in such a way as to stimulate thought and evoke discussion. Under each heading in the Outlines is printed a brief list of the most authoritative books on the particular phase of the subject covered. Single copies may be had free by addressing The Church Peace Union, 70 Fifth Avenue, New York; or a quantity may be had at a price barely sufficient to cover the cost of printing.

## Books Received

### WORLD POLITICS

- A Republic of Nations: A Study of the Organization of a Federal League of Nations. By Raleigh C. Minor. Oxford University Press, N. Y. \$2.50.  
The European Commonwealth: Problems Historical and Diplomatic. By J. A. R. Marriott. Oxford University Press, N. Y. \$7.50.



## SOCIOLOGY

- The World Problem: Capital, Labor and the Church. By Rev. Joseph Husslein. P. J. Kennedy & Sons, N. Y. \$1.25 net.
- The School as a Social Institution: An introduction to the Study of Social Education. By Charles L. Robbins. Allyn & Bacon, N. Y. \$2.00 net.
- The Ethics of Co-operation. By James H. Tufts. Houghton Mifflin Company, Boston. \$1.00 net.
- The Young Woman Citizen. By Mary Austin. The Woman's Press, N. Y. \$1.35.
- Child-Placing in Families: A Manual for Students and Social Workers. By W. H. Slingerland. Russell Sage Foundation, N. Y. Illustrated. \$2.00. (Two copies for \$3.00.)
- Social and Religious Life of Italians in America. By Rev. Enrico C. Sartorio, with introduction by Dean Hodges. Christopher Publishing House, Boston. \$1.00.
- Christian Internationalism. By William Pierson Merrill. The Macmillan Company, N. Y. \$1.50.
- American Charities. By Amos G. Warner. Revised edition. Thomas Y. Crowell Company, N. Y. \$2.50 net.
- Proceedings of the National Conference of Social Work, Forty-fifth Annual Session, Chicago.
- League of Nations, Vol. II: Its Principles Examined. By Theodore Marburg. The Macmillan Company, N. Y. 60 cents.
- Twenty-five Years in the Black Belt. By William J. Edwards. Illustrated. Cornhill Company, Boston.
- Universal Service. By L. H. Bailey. Comstock Publishing Company, Ithaca, N. Y. \$1.00 net.
- What Is Democracy? By L. H. Bailey. Comstock Publishing Company, Ithaca, N. Y. \$1.00 net.
- Wesley as Sociologist, Theologian, Churchman. By John Alfred Faulkner. Methodist Book Concern, N. Y. 75 cents.
- The Hospital as a Social Agent in the Community. By Lucy C. Catlin. W. B. Saunders Company, Philadelphia. \$1.25.

## RELIGION

- The Protestant: A Scrap-Book for Insurgents. By Burriss A. Jenkins. Christian Century Press, Chicago. \$1.35.
- Catholicity: A Treatise on the Unity of Religions. By R. Heber Newton. G. P. Putnam's Sons, N. Y. \$1.50 net.
- Religion and the War. By members of the Faculty of the School of Religion, Yale University. Edited by E. Hershey Sneath. Yale University Press. \$1.00.
- Yearbook, Central Conference of America Rabbis, Twenty-ninth Annual Convention, Chicago. Edited by Rabbi Isaac E. Marcuson.
- Jewish Rights at the Congresses of Vienna (1814-1815) and Aix-la-Chapelle (1818). By Max J. Kohler. American Jewish Committee, N. Y.
- The General Epistles: An Exposition. By Charles R. Erdman. Westminster Press, Philadelphia. 75 cents.
- The Sunday School Century. By Rev. William Ewing. The Pilgrim Press, Boston. \$1.50. (Postage, 10 cents.)

## WAR

- Explaining the Britishers: The Story of England's Mighty Effort in Liberty's Cause, as seen by an American. By Frederic William Wile. Illustrated. By George H. Doran Company, N. Y. \$1.00 net.
- With Our Soldiers in France. By Sherwood Eddy. Association Press, N. Y. \$1.00.
- The Millennial Hope: A Phase of War-Time Thinking. By Shirley Jackson Case. University of Chicago Press, Chicago. \$1.25. (Postage extra.)
- Shaking Hands with England. Charles Hanson Towne. George H. Doran Company, N. Y. \$1.00.
- The Sword of the Spirit: Britain and America in the Great War. By Joseph Fort Newton, D.D. George H. Doran Company, N. Y. \$1.50 net.
- The Romance of the Red Triangle. The story of the coming of the Red Triangle and the service rendered by the Y. M. C. A. to the sailors and soldiers of the British Empire. George H. Doran Company, N. Y. \$1.00 net.
- A Dictionary of Military Terms. By Edward S. Farrow. Thomas Y. Crowell Company, N. Y. \$2.50.
- War Book of the University of Wisconsin. Papers on the causes and issues of the War by members of the faculty. University of Wisconsin.
- Huts in Hell. By Daniel A. Poling. Christian Endeavor World, Boston. \$1.35.
- Tales of War-Time France by contemporary French writers, illustrating the spirit of the French people at war. Dodd, Mead & Co., N. Y. \$1.25.
- China and the World-War. By W. Reginald Wheeler. The Macmillan Company, N. Y. \$1.75.
- The United States in the World War. By John Bach McMaster. D. Appleton & Co., N. Y. \$3.00.
- The Tragedy of Armenia. By Bertha S. Papazian. The Pilgrim Press, Boston. \$1.00. (Postage, 10 cents.)

## EDUCATION

- Vocational Re-Education of Maimed Soldiers. By Leon De Pauw. Princeton University Press. \$1.50 net.

## TRAVEL AND DESCRIPTION

- The Near East From Within. By \* \* \* Illustrated. E. P. Dutton & Co., N. Y. \$1.50.

## FICTION

- The Mirror and the Lamp. By W. B. Maxwell. Bobbs-Merrill, N. Y. \$1.75 net.

## The Churches' Opportunity in the Camps

THE impression which has gone abroad that the signing of the armistice ended the opportunity to the churches through their camp pastors and visiting clergymen to render service to the boys of the army within the camps is altogether a mistake. If there was any doubt about the practicability of this form of Christian service to the boys while they were preparing, in the midst of their strenuous military program, to go to France to fight, there cannot possibly be any doubt now about the value of their service while the boys are being mustered out and returning to their homes. The churches, therefore, should choose the best men they have for this service in the camps. The Government has provided for this in a special order, and the chaplains are welcoming such assistance as is afforded through this form of co-operation.

The hospitals throughout the country in which the invalided and wounded soldiers are being detained before being sent home also open a wide door in behalf of the Christian service of the ministry located in these communities. The boys in both camp and hospitals are very receptive to the religious influences that will prepare them for the unique service that they will be called upon to render in their home churches when they return.

## The Commission on Evangelism

DR. C. L. GOODELL, secretary of the Federal Council Commission on Evangelism, in his report presented to the Executive Committee of the Commission on February 19th, urged that they undertake to raise at least \$5,000 to carry forward some of the plans which were suggested by Dr. Chapman. Dr. Goodell said, "The loss of Dr. Chapman is greatly felt by us. He was Chairman of our Executive Committee, and had already promised a most generous addition to our funds, so that we could make a country-wide movement which should get all our denominations interested, so far as possible, in the great spiritual work for which we stand. We certainly hope that his friends may rally to the work and that others may join them, so that we may have the necessary financial backing for the large work which we have in mind. One of his friends has already made us a subscription of \$1,000, and we hope that this may be duplicated by several others."

At this same meeting the following additions to the membership of the Commission were made: Mr. Halsey T. Tichenor, Montclair, N. J.; Mr. J. Lewis Twaddell, Philadelphia; Mr. William A. Hardison, Philadelphia; Mr. E. E. Olcott, New York City; Dr. John Willis Baer, Pasadena, Cal.; and Mr. A. A. Hyde, Wichita, Kans.